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KARAM YOGA & SIKHISM

Maj. (Mrs.) B. K. Sohi,
M.B.B.S., MD (Paed), D.C.H.
(Former Reader Paediatrics, Armed Forces Medical College Pune)
Chandigarh

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PREFACE

This tract has been written by Dr. Maj. B. K. Sohi (Retd.) Her number of articles have appeared in various Magazines and Newspapers. She has indepth comparative study of Sikhism and other religions. Guru Nanak Dev Mission is grateful to her for providing this article and the same is being published as Tract No. 446 of the Mission.

Guru Nanak Dev Mission
Patiala

KARAM YOGA & SIKHISM

Religion is a system of faith and worship, which brings about awareness of supreme power controlling the Universe and lays down rules of conduct for harmonious living on this planet earth.

The Universe is not static nor is our planet earth, the process of evolution continues. With this process of evolution human needs keep changing and so also the capacity of thought, power and comprehension. It is but natural that methods of understanding the functioning of Supreme power and coping with the world have to commensurate with dictates of that particular era. Hence the necessity of origin of new religions from time to time. Religions start fading and gradually disappear when they outlive their utility and the new religions take birth.

Bhagvat Geeta in chapter 4 says :

Shlok-7 Whenever there is decay of righteousness,

O Bharta, and rise of unrighteousness, then I manifest myself.

Shlok-8 For the protection of good, for the destruction of wicked and for the establishment of righteousness, I am born in every age.

Beings who bring this 'philosophy' for propagation amongst human beings are called prophets or messengers of God.

Lord Krishna was a prophet who propounded wonderful philosophy of religion in Bhagvat Geeta. He gave out a re-interpretation of vedic truths in the context of his times, and in the language of the World in which he himself happened to live His philosophy of Karam Yoga forms a part of it. The philosophy of 'Karam Yoga' is as relevant today as it was in those times. I am trying to summarise it for the convenience of the readers of this fast living period of the world.

Word 'Karam' means action, performance. Human being (as a matter of fact every matter in universe) is not static but in constant motion. Breathing, eating, walking, sitting etc. are all actions (Karam). The life is not possible without performance of an action (or Karam). Yogya means befitting. Hence 'Karam Yogya' means befitting action.

'Action' being an integral part of life, how it can become mode of "awareness of supreme power and harmonious living on earth?" This is explained in the philosophy of Karam Yoga.

Stage I of Karam Yoga.

This stage is performed alike by animals and human beings. It is the action which gets the wheel of universe rolling.

Human beings are superior to all other species of this planet. They being the only species endowed with superior brain, hence gifted with a wide range of thought power and means of its implementation. With every power goes the responsibility, same is true of the use of this power of superior brain.

Second stage of Karam Yoga.

This deals with the methods of channelizing this human faculty along constructive, productive and creative lines.

Body is the machine.

Limbs move it for destruction, production or creativity.

Head at the top, with marvellous computer, the brain, commands and directs its activity.

Brain is the seat of 'mind'. This mind is fed by the organs of perception (eyes, ears, nose, tongue, skin and sex organs) with stimuli drawn from the outer world of sense objects. Once these stimuli are registered by mind (perceived), it sends orders to other parts of the body to react and act accordingly. Mind being the highest seat of intellect can direct the energy thus released, along constructive or destructive lines. This does not mean that Karam Yogi should use his mind to control the flow of sensations of the mind and stay the reaction entailed thus. In other words control of impetuosity of the mind with sheer 'will'. This will be like trying to put a dam on a river when it is flooded.

Life energy thus produced by sense organs gets conserved in large quantity. It is bound to break the dam and flood the inner world. Thus it may upset the personality equilibrium. Energy produced by mind-sense organ reaction be directed along constructive fields or activities and dissipated thus.

Bhagvat Geeta-Chapter 3

Shlok 8-‘You perform (Your) bounden duty, for, action is superior to inaction. Even the maintenance of body would not be possible for you by inaction.’

Shlok 9-‘The world is bound by action other than those performed for the sake of sacrifice, do thou, therefore, O son of Kunti, perform action for the sake of (for Yajna) alone free from all attachments’.

The whole world of cosmic powers, and nature’s phenomenon function instinctively in the service of all.

Even before the life could appear on earth, the elemental forces had prepared the field with their constant activities performed in the sacred spirit of dedication. Even when life developed and multiplied, at all levels, we can easily recognise different degrees of Yajna-activities, which keep up the harmonious growth of existence.

“No achievement is impossible for man-if he knows how to act in the discipline of cooperation, and if he is ready to bring forth into his activities the required amount of non-attachment and spirit of sacrifice” (Swami Chinmayananda).

What are the obstructions on the way ?

Shlok 37. It is desire, it is anger born of “active, all devouring, all sinful”, know these as the foe here (in this world). A constant agitation of mind to gain something, is called ‘desire’. There may be clash between the ourselves and the ‘object of our desire’. Under such circumstances our ‘desire impulses’, striking at the obstacles, gain the ugly path of ‘anger’. The ‘desire-anger’ emotion tempts us for wrong acts and perpetrate sins. Once the desire has come to manifest itself in our intellect, it enshrouds the wisdom in us.

Shlok 39. Enveloped O son of Kunti, is 'wisdom' by the constant enemy of the wise in the form of 'desire', which is difficult to be appeased like fire.

Desires can never be satisfied by the gratification of desires. The more they are enjoyed, the more they grow, as fire by pouring ghee on it.

Shlok 40. The senses, the mind and intellect are said to be its seat, through these, it deludes the embodied by veiling his wisdom.

The sense organs functioning without restraint in the world of sense objects, are very convenient theatre for the 'desire' to perform. The deluded ego thoughtlessly identified with the mind, thirst to experience more and more emotional satisfaction. When identified with intellect, it plans to relive the remembered experiences of sense-enjoyment and mental joys.

How to overcome these ?

Shlok 41. Therefore, O best of the Bhartas, controlling first the sense, kill the sinful thing, the destroying of knowledge and wisdom. Restrain the senses first, so that you may finally overcome the inner enemy, 'desire'.

Shlok 42. They say that the senses are superior (to the body), superior to senses is mind, superior to mind intellect; one who is even superior to intellect is He (Atma).

Mind controls and orders the sense organs, hence the mind is subtler than the sense organs. It is the intellect which gains knowledge for the mind, hence it is subtler to mind. The consciousness in human beings which lights up the very intellectual ideas in mind, must necessarily be subtler than the intellect itself. That which is beyond the intellect is called the 'Atma', 'the self'.

Technique of meditation lies in the conscious withdrawal of all our identifications with our body, mind and intellect, and about an "objectless Awareness".

Nature of the individual

Nature of the individual has a role to play. Even a man of knowledge acts in conformity with his own nature, that is

determined by the pattern of thoughts that arise in him.

Shlok 33. Even a wise man acts in accordance with his own nature, what can restraint do ?

Nature of each individual is decided by the style of thinking which each is capable of, and beings follow their own nature.

This means higher ways of thinking are not meant for all. Human beings on the lowest rung of the evolutionary ladder, get overwhelmed by their own animal passion and are incapable of renouncing them. Thus they don't have the capacity to walk, the 'path-of-action'. But slightly evolved beings, full of enthusiasm, activity and passion for progress (Rajo-guna) can follow this path.

Personality of the individual.

Shlok 35. Better one's 'duty', though devoid of merit, than duty of another well discharged. Better is death in one's own 'duty', the duty of another is fraught with fear (is production of positive danger).

The word 'Dharma' in Sanskrit is most elusive word for translation in English and is used in more than one definite meanings. An apt meaning is "the law of being" of any thing in the world. It is the texture of the thought entertained by a person which determines individual's personality. The texture of thought is determined by the pattern of thinking (Vasnas), which the individual's mind has gained from his own past. The compelling deep urges in us, gathered in our past profile are the 'Vasnas'. It can be defined as "aptitude" in medical terminology. The word 'duty' used in this translation means 'Vasnas'.

Swadharma means type of 'vasnas' that one discovers in one's own mind. To act according to one's own taste, inborn and natural (aptitude) is the only method of living peacefully, attaining success and satisfaction. To act according to one's own aptitude is swa-dharma and to act against one's vasna (aptitude) is para-dharma. Latter is a dangerous path to choose.

Krishna tells Arjuna, "It is dangerous to suppress his own personality-expression (Prince, trained in the art of warfare with

insatiable thirst for heroism and adventure), and copy the activities of some one else, even if be living a nobler and diviner life, (e. g. life of a Brahmin, life of renunciation and meditation).

Value of faith.

Shlok 31. Those men who constantly practice this teaching of Mine, full of faith and without cavilling, they too are freed from action.

Faith (Sradha) has a purely intellectual impact and it has no direct emotional appeal for the seeker. "Faith" in Vedanta means ability to digest mentally and comprehend intellectually, the full import of the advice of saints and the declaration of the scriptures. Hence 'faith' can not grow where intellectual conviction have not come to play in their full blaze.

Without cavilling (Ana Suyantha), Krishna teaches Arjuna, that he will neither understand fully, nor come to gain the blessings of the way of life, by deep study and prolonged discussions. It can be understood and expressed only by living it

Freed from action - means spiritual ignorance is terminated, desires can not arise, so, rediscover the All-full-Nature of self. The work done only for material gains becomes mechanical like life of a beast of burden doing his daily routine. But when equipments of head and heart Sradha (faith) are added, the work which was being performed in the outer world becomes a "prayer".

This is the second stage of Karam Yoga.

Duties of leaders

Shlok 21. Whatever a greatman does, the other men also do (imitate); whatever he sets up as the standard, the world (people) follows.

Human being is essentially an imitating animal, is a psychological truth, The masses always imitate their leaders and heroes in their dress, behaviour, actions and their moral values in all branches of their activities. They fix their standard of perfection by watching the standards of their leaders. Hence the moral rejuvenation of a society in any period of history can take place only by example set by the leaders of that nation.

Children's behaviour depends entirely upon, and is even controlled by standard purity and culture of their parents.

Shlok 26. Let no wiseman unsettle the minds of ignorant who are attached to action, he could engage them in all actions, himself fulfilling them with devotion.

Life is dynamic, no one can sit idle. Even the idler contributes to general activity. No wiseman should unsettle his generation's firm faith in action. The leaders should not try to half this ever surging onwards rush of life. They should not go against the spirit of times, but should fall in line with generations, and slowly and steadily guide them to act in the right direction, by his own example

The leader must perform diligently even ordinary actions and set an example, which the masses will automatically follow by imitating him. Even the leader slips and takes wrong direction, by action (experience) can come back to the right path of diviner activities, thus attains perfection.

Advice for every one.

Shlok 30. Renouncing all actions in Me, with mind centered on self, free from hope and egoism, free from (mental) fever, do you fight !

Donouncing all actions in Me—means giving up selfish and wrong motives behind the actions. Because actions performed with selfish desire results in bondage.

With mind centred on Self—Actions performed by an individual whose motives are pure and always remembers glories of Divine (Self), are not ordinary actions. These actions become expression of "Supreme Will", through that individual, who becomes most efficient instrument for expression of the Divine will.

To bring about unobstructed flow of creator's will the individual has to work without hope and without ego. Hope is, the expectation of happening that is yet to manifest in a future period of time". Egocentric concept is, "a collection of happenings and achievements of the individuals, which took place

or were gained in the past'' The 'hope' is indication of unborn future, and 'ego', a lingering memory of the dead past. Reliance on future and past takes the individual away from the most important aspect of life, 'the dynamic present'. It is the only noble chance that is given to the individual, to create, to advance, to achieve and to enjoy.

Krishna advises Arjuna to, "act renouncing the hope and ego, thus pouring his best into the 'present', blocking all less intelligent and thoughtless dissipation of inner-personality energies in the 'past' and 'future'".

Jugement of right and wrong.

A work considered right and noble by one society may be considered wrong or sinful by another. How should an individual judge the propriety of the action to be taken? For example some consider meat a health promoting item of the food and for others consumption of meat is a sin.

Answer is this : Shlok 8. You perform your bounden duty. Term 'bounden duty' means 'obligatory actions' of an individual in his home, place of work, society and for the nation. The society may be Punjabi, Marathi, Rajasthani, Bengali etc, Place of work may be office, fields, factory, construction activity, mine, educational institution, hospital, army unit, business etc. Nation may be India, Mynamar, Iran, Canada, Russia, Japan, Korea, America etc.

So it will be appropriate for an individual to act according to laws of society, or nation in which he/she lives by virtue of his/her birth, or by choice (like changing citizenship and nationality), and perform actions which are obligatory in that domestic situation, social status or as a member of community and nation.

Third stage of Karam Yoga.

This takes individual to a very high place (almost highest) in life on this planet. This is the "Nishkam Karamyog Ki Sadhna" means taking the path of 'Karamyog' where the individual performs action without any hope or desire of its reward.

Shlok 19. Therefore, always perform action which should be done, without attachment, for, by performing action without attachment, man attain the Supreme.

Without attachment means, without desire, without satisfying dictates of inflated ego and not doing action prompted by selfish motives.

Shlok 17. But the man who rejoices only in the self, who is satisfied with the Self, who is content in the Self alone, for Him varily there is nothing (more) to be done.

Satisfaction and contentment are two wheels of the life chariot. The Universal wheel-of-action (responsible for smooth running of the Universe) is generally applicable to majority of the seekers. However when they undertake action in a spirit of Yajna (i.e. the spirit of self-dedicated activities), it integrates their personality and enhances their preparation for the highest vocation in life i.e. meditation. Through selfless work, an individual's 'innerpose' increases producing self-pointed mind. Such an individual during meditation gains the experience of transcending his/her limited ego. To such a perfected human being, work is not a training for self purification, but a fulfilment of God realisation.

Human beings of such a perfection, on transcending his/her limited identification with the enveloping matter, when gets ushered into the All-Perfect Realm of the spirit, comes to feel so satisfied with the state of selfhood attained, that he/she experience a complete sense of contentment in the Divine Nature, which then gives him/her eternal satisfaction.

For such an individual, who has already completed all work, there is no "obligatory duty". Such a human being is free to act or not to act and lives as a God-person upon the earth.

Shlok 43. Thus knowing him, who is superior to intellect, and restraining the self by self, say you, O mighty armed, the enemy in the form of 'desire', no doubt hard indeed to conquer.

Through 'knowledge' alone is ignorance ended, through a lived experience of Self alone can we end our ignorance of the Self. By process of meditation an individual withdraws from false identifications with the objects, body and mind. Thus after the rediscovery of one's living existence, human beings can live, restraining self by Self. Such a human being's ego functions are completely under control, desire impulses either don't arise, if they do, can easily be brought under control.

Such an individual is master of circumstances and lord of One's own emotions. A seeker who has accomplished this is called a God-man, a sage, a prophet (Swami Chinmayananda).

Swami Vivekananda says, "an individual may have never opened a religious book, he neither has faith in God today, nor had ever before; he has not prayed in his life even once, but, by virtue of his good deed he has reached a stage where he can donate his material possessions, body and mind, i.e. everything for the welfare of others, he has reached that stage of spiritual attainment, where knowledge seeker (giani) reaches by his knowledge and the devoted (bhagat) by his devotion to God".

Note : English version of Shloks from Bhagvat Geeta is by Swami Chin Maya Nanda

Interpretation of Karam Yoga in Sikhism

As per Bhagwan Rajnish's opinion (in the book 'Ek Onkar') Sikhism is the latest news from the Kingdom of heaven. But natural, this would like to incorporate some new ideas in the philosophy as per requirements of the modern era. So besides accepting the established truths of this ancient philosophy, it has propounded some new theories of wisdom, for dynamic growth of fast changing society and progress of evolution.

Sikhism is in agreement with following views of the Bhagvat Geeta.

1. Human beings are superior to all other species on this planet, by virtue of their superior brain power.

2. Universe is not static, and process of evolution continues.
3. 'Karam' being integral part of human life, sustainance of life is not possible without Karam. Stage one of Karam Yoga is performed alike by animals and human beings.
4. Brain is seat of mind. It is fed by sensation from the organs of perception and sends orders to various parts of the body to act in response to stimuli.
5. Mind being highest seat of intellect, can direct the energy released by sensory stimuli for constructive or destructive purposes.
6. Senses sometimes veil the wisdom.
7. Try to win over the senses. Once the senses are controlled, man can rule the world. (Japuji)
8. Perform your bounden duty without desire for reward. (Sukhmani-Ashtpadi 9 and Ashtpadi 18).
9. Truth is above every thing, higher still is truthful living.
(Guru Nanak)
10. Renounce and dedicate all action to Creator.
11. Even wisemen act in accordance with their nature. (Pauri 17 and 18, Japuji; Ashtpadi 10, Sukhmani).
12. Let no wiseman unsettle the mind of ignorant, (Asa-di-Var).
13. Whatever a greatman does, others also do (Imitate him).
14. Perform bounded duty (obligatory action) at home, place of work, in society and for the nation, according to laws of society or nation in which he/she lives by virtue of birth or by choice.
15. High status of philanthropist.

NEWER Interpretations of Karamyog philosophy in Sikhism.

1. Cosmic powers function on order from the Supreme power (do not work instinctively).
(Shlok Mohalla 1 Asa-di-war).

2. Status of mind in the Cosmos-Mind is a fraction of the Eternal flame (Jyoti).

(Man too jyoti swarup hai apna mool pachhan)

Mind you are a fraction of that perpetual energy (Eternal flame) realize your primal source.

3. **Value of knowledge** - Knowledge does not mean knowledge of Supreme power and His works only. First a person has to acquire thorough knowledge of every object on this planet and its functioning, from all aspects. Then compare good and bad, weigh their merits and demerits. Then only the intellect will be prepared which will be enough to absorb the knowledge of Higher Realms and all prevailing Supreme power; and have faith in It

Water is contained by pitcher, there is no need of pitcher without water.

Mind is contained (limiting its activities) by knowledge. There is no knowledge without a teacher (Mohalla I Asa-di-Var).

With the scissor of knowledge O mind !

cut the darkness of ignorance and sweep

it away (Guru Gobind Singh in Dasam Granth).

4. **Desire**-In normal intelligent person's mind, desires are bound to arise, and is a normal phenomenon. This keeps interest in life alive and eggs on a person for action. Lack or absence of desire in a person is a sign of depression or sub-normal brain. More such brains in society or country means lack of progress and stagnation. Hence desire is not to be subdued, but used as a stimulus to trigger activity. But the activity has to be constructive not destructive.

Faith in God and seeking his blessings for fulfilment of a desired constructive action is imperative.

Raise the desire to the level of ambition.

5. **Duty** - Any duty which is of utility for your community and

nation should be undertaken gladly. Never consider performance of such a duty below dignity. Performance of duty should be devoid of desire for merit and worldly recognition.

6. **Tension** - It is the worry and anxiety about the result of individual's effort to sustain one's self and the family which leads to tension. All the activities of life are bound to come across some form of obstacle at some stage or other. When things are not smooth sailing as per individual's desire, it produces anxiety and tension. Tension produces many psychiatric and psychosomatic illnesses, thus incapacitating the individual, mentally and physically. These reduce the capacity of individual to become a useful inhabitant of this planet.

How to tackle this problem ?

Sikhism advocates, "do your job as per your mental and physical capacity and leave the worry of result to God" (Don't worry, He worries for you, says Nanak).

How ? Invoke his blessings and have faith in Him. For such an individual no situation in life is stressful. He/she has high morale (in chardi-kala) and is ever prepared for action.

7. **God's blessings** - Blessings from God can change the fate and He can pardon previous mistakes in Karma.

Who-so-ever he likes, takes him under His protection. He is omnipresent (Ashtpadi 5 Stanza 8, Sukhmani).

To invoke his blessing, adopt humility in approach. [Leave behind all your wisdom (which individual thinks is wisdom and boosts his ego) Oh good people ! In utter humility invoke blessing of God. Nanak says, keep hope (of help) only from the God, all your problems will be solved. (Shlok 14, Sukhmani)].

When you take refuge in God !

[Once you take refuge in God, sexual indulgence, rage, greed, ego inflation and attachments (misconducts of senses)

are destroyed, says Nanak, then God showers his blessings.
Shlok 6, Sukhmani.]

His grace descends on you thus !
With God's kindness comes enlightenment,
With God's kindness wisdom blooms,
With whom God is happy, makes him aware of Self,
With God's kindness intellect sharpens and brightens,
All treasures are gifted by your kindness, O God !
Nobody has ever taken a gift by himself.
Whichever duty is ordained by him, human beings
perform,
Nanak says, human beings are powerless
(Ashtpadi 6, stanza 8, Sukhmani)

8. **Value of faith** - Once the Creator's grace descends on human beings, it sharpens individual's intellect and makes it more fertile for 'faith' (In Creator's powers) to take roots. For the individuals in whose mind faith has grown fully, nothing is impossible in this world, as is aptly described by Guru Gobind Singh in following lines :

"Dumb recites shastras, limbless climbs mountain,
blind writes and the deaf hears,
if the Deathless (God) wishes so".

9. **Short-cut** - In this machine age, moving at fast speed, there is shortage of time. Individuals don't have enough time left to pursue the highest goal (of spiritual attainment) after fulfilling demands of day to day life. So there has to be a short cut. Hence mode of reaching the highest goal of life has been modified and adopted to the needs of modern era, by Sikh Gurus. They say, "do your duty and pray at the same time".

In Sikhism 'Karam Yoga' is not a step to reach Gyan Yoga (Path of knowledge) and Bhagti Yoga (Path of devotion). In Sikhism Karamyoga and Bhagti Yoga can be and should be pursued side by side. Thus they go hand in hand to enlighten the mind and attain 'Supreme bliss'

"Nama (Namdev Bhagat) says, "Tilochana (Trilochan Bhagat) recite name of God with mouth, with hands and feet (b dy) perform all duties, but keeps mind accupied with thoughts of Flawless one".

This is the path shown by Sikh Philosophy.

When body is performing duties, mind keeps thinking of the results and possible difficulties to be surmounted for obtaining desired results. This is a good way of assuring success of the task undertaken. But there may be other factors influencing the decision - Interests of family members, friends, subordinates and superiors. All these factors may not let your thoughts work on constructive lines. Some of these may be so strong as to derail the chain of your thoughts, and throw them on to unproductive and even destructing lines.

To resist and overcome these unwanted pressures, strength is provided by the occupation of mind with thoughts of 'Flawless One'.

This formula of, "letting body work and keeping mind occupied with His thoughts" is like killing two birds with one stone. Individual is able to perform normal duties more efficiently and at the same time keeps (i) tension away from mind (thus assuring good health of mind) and (ii) gives due respect and regard to Supreme Power, allowing fulfilment of the function of attaining 'Supreme Bliss'.

This philosophy is a real 'short cut' and effective method of living in the world peacefully and progressively, and simultaneously assuring attainment of Ultimate-goal-of-life'.

10 Status of 'Karam Yoga' in Sikh Philosophy-

Householders is considered superior to ascetic in Sikhism. The former has to struggle in life and face many stressful situations. Faith in Karamyoga gives the required mental strength to face these stressful situations.

Perhaps idea of attaching suffix Singh (means iron and not

Senha (means lion) to the names of Sikhs was the same. Guru Gobind Singh being a psychologist as well, knew that braveness of lion, alone is not enough. One has to have mind and nerves of steel (iron) to withstand onslaught of problems of life in this world.

Importance of Karmayoga in Sikhism reached such heights, that final prophet of Sikhism, Guru Gobind Singh when prays (a) asks for the, boon of victory in warfare (struggle).

O Shiva, grant me the boon
Never to shirk from good deeds.
Should not get away when fighting with enemy,
but surely win -Guru Gobind Singh-Dasam Granth

War is life full of action, a struggle to win rights, struggle for victory of good cause. He doesn't ask for a 'Inert, actionless life', where there is nothing to fight for. (b) He advocates perpetual preparedness for action and struggle.

"Recite the name of God,
but in mind make plans for battle (struggle) of life".

—Guru Gobind Singh-Dasam Granth

When there is no action, no struggle how can one realize the value of peace and prosperity? Victory after war (struggle), brings about peace and prosperity. Attainments following struggle, bring more satisfaction and contentment.

This prayer of Guru Gobind Singh is a great 'morale booster' and gives tremendous faith in one's self, thus building up 'Self Confidence', a state of mind, so essential for any attainment in life.

Never to shirk work (action) and attainment of final victory. This philosophy is essential for providing moral strength, so much needed for bringing about momentous progress in country, commensurate with fast speed of evolution on this planet.

11. **Philanthropist** - Place of philanthropist enjoys a very high pedestal in Sikh Community, so high that every one can't reach this stage, but should surely strive for it.

'Beyond the cycle of birth and death
are philanthropists.

By granting knowledge of soul
they show the path of devotion &
bring about union with Frimal Source (God)"

-Guru Granth Sahib

FINALE

Thousands of years ago this philosophy was given by Lord Krishna as a new interpretation of the 'Vedic Truths'. Later it was almost forgotten by the masses, who became submissive and spineless to the extent that they let their own cultures and traditions to be trampled and substituted by other cultures of the invaders.

The rulers also forgot their own duties and responsibilities.

"Dog faced era has come,
dead bodies have become staple diet.

Rulers commit sins,
its like hedge eating up the grain field",
(instead of protecting it).

Instead of protecting interests of country and its inhabitants, rulers themselves started exploiting them truthlessly.

"Rulers are like lions
their subordinates like dogs.

They disturb the peace
Officers injure and bleed the masses
Subordinates lick up that blood,"

—Shlok Mohalla 1, Shlok 22, p. 1288 Guru Granth Sahib.

"Whenever there is decay of righteousness, O Bharata, and a rise of unrighteousness, then I manifest Myself."

Shlok 7, Chapter 4, Bhagwat Geeta

"For the protection of the good, for the destruction of the

wicked and for the establishment of righteousness, I am born in every era."

—Shlok 8, Chapter 4, Bhagwat Geeta

As per these shloks of Bhagwat Geeta, Almighty sent Avatars (Prophets) in the form of Sikh Gurus, in this age. They rekindled this philosophy and polished it further as per requirements of modern era. Thus this modernized philosophy became even more luminous and brighter, to shine with a tremendous power as "philosophy of Sikhism", to propagate light of wisdom for the life of harmonious, productive and creative living on this planet, earth.

Application of Karam Yoga for Modernization

Term 'modernization' means adoption of and assimilation of recent and latest ways of life. Thus the individual can keep pace with ever onward marching time, and fulfil changing needs of life thus entailed.

If we understand the philosophy of 'Karam Yoga' and act accordingly in our every day life, we can make this planet earth a better and more comfortable place for living. Incidentally this also deals with modernization.

Most important thing is that we must drop our attitude of 'Chalta-hai' (it happens like this, why brother) and resign to fate. This attitude strikes at the very base of this philosophy. It is strongly antagonistic to any productive and creative activity, in any sphere of life.

Our attitude should be, "I will rectify or will get corrected this fallacy, now, without waste of any time." This attitude is likely to bring the individual on collision path with subordinates and sometimes superiors. This also will be a test for you to judge which stage of 'Karam Yoga' you have reached? Whether fear of clashes blocks your action-path or makes you even more determined? Progress and prosperity of any country depends upon having greater percentage of inhabitants of the later variety.

Now I will write about the needs of implementing this

philosophy for modernization in various fields one by one.

1. **ENVIRONMENT :**
 - i) Cleanliness, comes first on the agenda. Cleanliness of one's self, home, surroundings, streets, roads and cities.
 - ii) Noise pollution, use of loud speakers and other sources of unwanted sound.
 - iii) Emission of smoke and harmful gases, by vehicles, factories, domestic appliances etc.
 - iv) Water pollution V-Preservation of trees and animals. Should not hesitate to improve/rectify the situation ourselves or report to the concerned authorities.
2. **MASS MEDIA**-Showing movies or writing articles, which are likely to pollute young impressionable minds, thus making them a liability to the society and country, rather than useful members. These mass medias should be made aware of the negative role they are playing, and prevailed upon to change it to a positive one.
3. **A social, unsocial, and criminal activity**-once noted should be immediately reported to the concerned authorities for appropriate action to be taken. Don't hesitate to help the authorities apprehend the defaulter.
4. **Moral education and Civic Sense**-should be a compulsory subject at undergraduate, graduate and postgraduate levels.
5. **Discourage idlers and beggars**-try to get them involved in work commensurate with mental and physical capacity of the individual.
6. **Propagate and advertise**-Value of harmonious & peaceful living amongst themselves. Channelise the energy used for bickering and fighting amongst themselves, into productive and constructive community projects.

7. **Appeal to the leaders in every field**

Please, not only read, but memorize,

(i) Shloks 21, 26 & 30 from Chapter 3 of the holy Bhagwat Geeta and

(ii) Following lines by field Marshal Chetwode :

“Safety, honour & welfare of the country comes first,
Safety, honour & welfare of men you command next,
Your own safety and welfare comes last always and every
time”.

Then act accordingly

“Perfection consists not in doing extra ordinary things, but
in doing ordinary things extra ordinarily well. Neglect
nothing ”

Angelignc Arnold

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